as a ceremonial garment, it gradually came to take the place of all skin cloths. In the same way the importation of iron did away with bone and stone tools and Japanese manufacured goods replaced earthenware to the point where the method of making this ware was forgotten. Fishing gear made a particularly rapid improvement. The primitive fish net was replaced by the improved Japanese net and the materials from which these nets were made changed from bark to hemp thread while iron points were used on the fish spears. It is believed that iron imports had a great influence on harpoons which were called *Hanare* and on hooks fastened to wooden poles called *Mareppu*. As the imports of small knives, large knives (choppers—machetes), sickles, etc., grew the economy became more and more varied. Significant was the development of agriculture and the increased use of dogs. Agriculture had, previously, been carried on in a haphazard way. Only small areas were planted which yielded little and this little was considered a luxurious supplement to the hunting and fishing catch. But this changed and by the early part of the eighteenth century the area under cultivation extended from Shakotan peninsula in the west to Shiraoi in the east and agricultural products were becoming important especially in tiding the tribes over the winter.[18]

In the northwest, where agriculture was undeveloped, dogs played an important economic role. These dogs were not only used in hunting but also furnished meat and skin clothing during the winters. These people were skilled dog breeders and the Karafuto Ainu, influenced by the continental peoples, used dogs for hauling and transportation.[19] Here we have a people still in a hunting and fishing economy but developing techniques that were to prepare them for either an agricultural or a stock-raising economy. In addition to their regular livelihood, trading added to their wealth. At first they traded only the surplus of their necessities. small in quantity and limited in variety. After the infiltration of techniques from Japan the variety and quantity of their goods increased and their labor, which hitherto they had used only for the production of the necessities of life, they turned to making goods for trade. With these goods as a medium of exchange they began to accumulate wealth. They especially prized brocade, gems, and other decorations from Santan and swords, lacquer and ornaments from Japan, and the measure of wealth became the accumulation of these objects which were not only symbols of wealth but the prime medium for the purchase of fishing grounds[20] and which under the name *Ashinpe* could be made payment for crimes ——— in lieu of the death penalty

[18] Takakura Shinichirō, Ainu no nōgyō (Ainu agriculture), *Nōgyō Keizai Kenkyū* 9 (2).

[19] Mamiya Rinsō, *Kita Ezo Zusetsu* (A description of the island of Northern Ezo).

[20] Kyūdojin no densetsu oyobi jijitsu dan (Aboriginal legend and fact), *Shokumin Kōkō*, No. 42.

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

## CHAPTER LII

### ON A JOURNEY

The incidents related in the following chapter took place a good many years ago, before Hokkaidō was as accessible to foreigners as it is now. There were hardly any good roads and not a foot of railway had been laid, nor surveys for such taken. Nor had the rivers of the interior been bridged. One had to travel on horseback, sitting cross-legged on a pack-saddle, as a rule, though sometimes it was possible to obtain a foreign-made saddle. The deep rivers were forded by means of small dug-out boats or large barges, which took in men, baggage, and horses too. These were generally drawn across by means of ropes.

My old friend and servant, Parapita by name, used to pride himself on his great learning, and he taught me many things when we were journeying together. I gathered much from him as we were making our way among the villages. He was always very entertaining and much of what he said and did was quite unexpected and often most practical.

The pony I was riding one day was a very old, small, and poor one. He was not up to carrying my weight and was remarkably shaky in the knees. He was also a mighty stumbler. As we were going along at a fairly sharp trot, he suddenly stumbled and came down. I was immediately and without warning shot like an arrow several yards clean over his fore-quarters, for I found nothing for my feet, which were crossed over his shoulders, to grip. His head was nowhere to be seen. The poor brute had fallen on his own head and neck! There was the poor head tucked nicely under one of his

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6



492 shoulders quite out of sight. My man glided like lightning off his horse and hurriedly pulled my pony over so as to allow him to free his neck. He told me that had he not done so at once, it would have been broken. Parapita went up in my estimation a hundred per cent, and I escaped with a live horse and but a few bruises for either of us. But I must admit that the poor beast looked as much astonished as I felt.

To give a full account of all the incidents I have met with on my journeyings among the Ainu would require a volume, but I only propose at present to touch on such as are concerned with this one outing.

824 137 The Ainu are great botanists and I found Parapita's knowledge of plant names quite extensive. On hearing some of them, I was much struck by their aptness. One day on passing through a place where hawthorn trees abounded and coming into close contact with some of their thorns, I asked him what these noxious bushes were called in his language. I spoke somewhat impatiently, I am afraid, for I did not like to get either my clothes torn or limbs scratched among them. He told me they were called *Abe-ni*. This means, he said, 'tree with harpoon bait" or "decoy." This puzzled me a bit till he explained that the pomes hanging from the branches at the end of the stems very closely resemble the "baits" or "decoys" the Ainu make to draw along the bottoms of rivers behind the fish-spears used for securing some kinds of fishes, particularly pike and trout. And truly the resemblance is remarkable. The botanical name of the hawthorn is *Crataegus jozana, C.K. Sch.* [262] The pomes are black, fat, and juicy. The people eat them with great relish.

Soon we passed through big patches of very tall plants having broad leaves on the ends of hollow stems. He told me these were called in Ainu *Koroko-ni*.. This turns out to be the *Petasites japonicus, Miq.* I asked my friend further about this plant and he told me that the hollow stems are called by a word which means a 'set-

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

342
492
494

ONE OF MY STOPPING-PLACES

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6



431 to set to on them at once. These nuts are used for food
262 by this people, and very sweet they are to a hungry man. One of the favourite ways of preparing them is
252 to boil them, then take off their jackets and pound the fruit into a paste, then reboil and mix it well up with millet or rice. It was considered a great delicacy to mix the pounded chestnuts with the eggs of salmon and boil them together. But this concoction adheres so tenaciously to the teeth and gums that one cannot get along without a good, strong tooth-pick. Being fond of chestnuts, I ate up my little present with gusto. But after that, I never again accepted peeled, boiled chestnuts, for I saw afterwards that the women and children took the jackets off them with their teeth! I preferred mine with their coats on, for this appeared to me to be the more hygienic way.

●492 While on this journey it was necessary to cross a deep river in a ferry barge. The horse I was riding was a very stubborn one and utterly refused to enter it. The master of the barge told me to remount and jump him in, which I did without accident. But, alas, when about half way across, the brute jumped over the side, carrying me and all my baggage with him. My horse, baggage, and I went well under water at first, but at last reached the other side safely. While my clothes were drying, I asked the Japanese landlady
[495] at whose inn we had immediately put up, to get me something to eat. Some time later, a nice little bird was brought me to feast upon, which I took to be a woodcock. Having eaten it up with relish, I was told by the boy who waited on me that it was not a woodcock, as I supposed, but a little chicken which got sick and had died the day before!

593 As we were passing through a certain village, a
578 woman rushed out of her house and asked me to step in and flog her husband! "But why?" I asked. "What has he been doing now?" Said she, "He is in-

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6



piteously. The most trying part for me was, of course, to keep serious during this long tragi-comic performance, and I was indeed glad when it was all over; when my supremacy was acknowledged, and my immunity from further insult secured; when submission had been made, and such whips and stings of outrageous fortune as might come from the painting of a fish had been humbly accepted.

The Ainu are gentle and mild by nature, but, like all ignorant people, they are extremely superstitious, and superstition is a powerful excitant. Nevertheless, they are good people in their own way, and it must not be inferred from this small experience of mine that they are bullies, for they are not. The superstition regarding the reproduction of images is common all through the East, with the exception of the Japanese, and in many parts of Europe itself strange ideas are connected with portrait-painting. In Spain or Italy many a girl of the lower classes would think herself dishonoured if she happened to be sketched unawares, or if her picture were shown without the consent of her parents, brothers, relatives, and the parish priest.

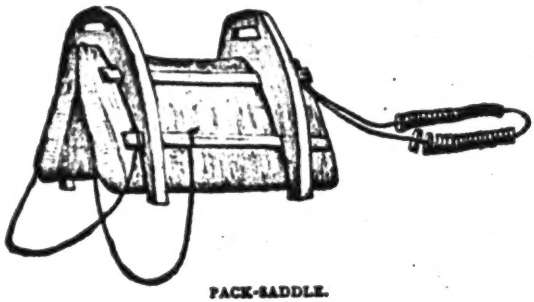
However, these Horobets Ainu are said, since civilisation has set in in that part of Yezo, of late years to have become untrustworthy and violent. They are more given to drunkenness than their neighbours, as they can procure from the Japanese stronger beverages than their own. *Sake* (Japanese wine) of inferior quality is sold and exchanged in large quantities, and has the same fatal effects on them as rum—our fire-water—had on the American Indians.

I was not sorry to leave a village which had displayed so little appreciation of my art. I took two ponies and two pack-saddles, to one of which was lashed my baggage, while I sat on the other. Riding is a delightful pastime when you have a good horse and a good saddle; but not when you have to look after two vicious animals, and are yourself perched on a rough wooden pack-saddle. Moreover, Ainu pack-saddles are perhaps the most uncomfortable of their kind. The illustration shows one of them. It is made with a rough, solid wooden frame, of which the front and back parts are semi-circular. One large hole is perforated in each of these to allow ropes to be passed through. Under this frame are two

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6



mat cushions or pads, which are somehow supposed to fit the pony's back; and by means of three ropes, one of which is passed under the pony's body and fastened on each side of the saddle, while the others hang loose across its chest and



PACK-SADDLE.

under its tail respectively, the pack-saddle is made to remain in position either going uphill, downhill, or on level ground. Stirrups, of course, there are none; and mounting involves some difficulties at first. One has to face one's pony and place the left foot on the breast-piece, lift oneself up and swing right round, describing three-quarters of a circle before attaining one's seat in the saddle. If distances are miscalculated in this gymnastic feat, it is a common occurrence to find oneself seated on the pony's neck, or else landed heavily on either of the two hard wooden arches of the saddle, instead of gracefully falling between them. Keeping your equilibrium when you are on is also a trying exercise to anybody not born and bred a circus rider, and balancing your baggage perfectly on each side of the saddle is somewhat more difficult than it sounds.

Nine miles from Horobets one comes across the Noboribets[1] hot-springs. There was, formerly, a *geiser* here, but it is seldom active now. These hot-springs are situated two-and-a-half miles from the sea-coast, and a miserable building, which is a mere shanty, is built in the vicinity of them, where people who wish to be cured of different complaints put up and take the waters.

I rode on to the Noboribets village, consisting of a few houses

[1] *Nobori*, mountain, volcano; *bets*, river, stream.

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

492

AINU MAN AND WOMAN ON HORSEBACK.

## CHAPTER XI.

From Akkeshi to Nemuro—A Horse Station—Nemuro and its People.

132 THE road in the proximity of Akkeshi was extremely muddy and slippery, owing to the continuous fogs and rain. A north wind was blowing hard the day I left for Kiritap, and it drove the mist and drizzly rain right through one's skin into one's bones. The fogs, which are prevalent all along the coast, seem to excel between Akkeshi and Kiritap; so much so that the Japanese in the neighbourhood make them answerable for their baldness, and the local Ainu say they are so scantily [206] hirsute because of the everlasting dampness in which they live. They clinch their argument by reminding you that when their forefathers came to this part of the coast they were as hairy as the bear, so what can have caused their own comparative smoothness but these everlasting fogs? I believe that to a great extent they are right, for when, after a day's wet ride, I

[P. 106]

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6



distant hills are infested. When their hunger is satisfied they shoulder up together and form a circle, in the centre of which the young colts are placed, these being thus well protected from bears, who would find a sturdy resistance in the hind hoofs of the outstanding guard should they come to close quarters. The Ainu are good trackers, and have little difficulty in finding in which direction the herd has moved. When this preliminary is ascertained, the horseman, mounted on a swift pony, which he has taken good care to keep behind, starts from the station about an hour before sunrise, so as to allow himself ample time to reach the herd before the sun is up. He finds the ponies in this circular position of defence. With a long stick he breaks their ranks, and by shouting, and wildly galloping to and fro, drives them on in front till the station and the pen are reached. When they have all entered the latter, a heavy wooden bar is rested on two biforked poles, one on each side of the entrance, thus barring their way out; and there they are kept all day, waiting for such native travellers or traders as may require their services along the coast.

Most of the stations are owned by Japanese and by Ainu half-castes. Some have large numbers of ponies; some only a few, according to the wants of the neighbourhood.

The average market value of a beast is between five and ten *yen*, or about fifteen to thirty shillings in English currency.

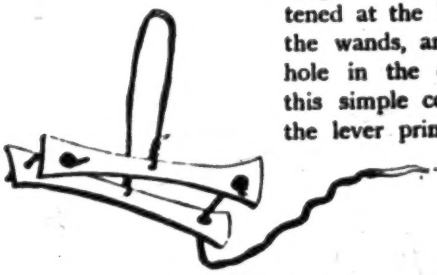
At stations where the ponies are but little worked, good animals can sometimes be obtained for a small sum of money; but at stations near large settlements—where trade with other villages is carried on entirely by pack-ponies—they are mostly sorry beasts, with their backs one mass of sores, produced by the friction of the rough pack-saddles. Moreover, the cruel habit of letting colts follow mares for long distances—sometimes forty or fifty miles—is as painful a sight to witness as it is injurious to the breed. The Yezo ponies are characterised by their long hair and mane. They are short, sturdy, punchy brutes, not more than ten or twelve hands high, with a rather large and massive head, and thick, crooked legs. They are by no means fine-looking animals, nor are they well groomed—in fact, they are not groomed at all—but they serve capitally for the rough tracks and precipitous wastes of Hokkaido. They

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6



have none of the good qualities we require in our horses, but they possess others which fit them for the country they are in. Their enormous power of endurance, and the wonderful way in which they can go over the steepest tracks—almost unclimbable on foot; their sure step when going along precipices; and the marvellous manner in which they pick their way over rocky coasts, which the waves would seem to make impassable, and where none of our good horses could go without breaking their legs, are all endowments which I feel bound to quote in honour of the Yezo ponies. They are not shod, and they can hardly be called trained. Indeed, if a traveller be a good rider, it is advisable to obtain a perfectly unbroken animal, as from my own personal experience I can say that, though the riding was a little more exciting, I could invariably make better time with a totally unbroken beast, than with one of the worn-out, sore-backed "quiet ponies," which needed any amount of thrashing to make him go.

A curious method is adopted for directing the animal. It is as simple as it is ingenious. The necessary "bit" by which we control our horses is dispensed with, and it is replaced by two wooden wands about twelve inches long and two inches wide, tied together at one end, allowing a distance of three inches between them. In the middle of these wands a rope is passed which goes over the pony's head behind its ears; while the wands themselves, thus supported by it, rest one on each side of the pony's nose. Another rope, five or six feet in length, and acting as a rein, is fastened at the lower end of one of the wands, and passes through a hole in the other, thus allowing this simple contrivance, based on the lever principle, to be worked exactly in the same way as a nut-cracker, the pony's nose being the nut. The disadvantage of the system is, that having only one rein, this has to be passed over the pony's head each time one wishes to turn to the right or to the



AINU BITS.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6



left, as by pulling the rope hard, and thus squeezing the animal's nose, its head is turned in the direction in which it is pulled, and it is soon taught that this is the way it must go. Furthermore, should the pony bolt, it can be stopped by pulling its head close to its haunches, thereby making it impossible to continue its race. In the latter case it often happens, especially with an untrained pony, that it will spin round, trying to stretch its twisted neck by pushing its head away from the side of its body, and the result is generally a bad fall of horse and rider.

Another thing of which one ought to be careful is to keep one's legs out of the reach of the brute's teeth; for it is not infrequent that instead of the man punishing the animal, the animal revenges itself on the man; and the incautious traveller realises Sydney Smith's position, and finds that to a Yezo pony, as well as to an English cart-horse, "all flesh is grass."

From Riruran, for about fifteen miles, the way is merely a mountain track; and I dare say that in fine weather the scenery along it is picturesque. Unfortunately, when I went through, the fog had become more and more intense, and I saw very little of the landscape. At places the track led down to the sea, and then mounted up again over cliffs and high lands. As the mist, which came in gusts and waves, deepened or lightened in intensity, the rugged precipitous rocks, formed mostly of conglomerate, sandstone, and breccia, took all sorts of fantastic forms. Along the coast were many Ainu huts inhabited by half-castes and by Japanese. The Ainu were once very numerous in this district, but few of them are to be found now. The few remaining ones have yielded to the more civilised Japanese, and have become their servants. They are used as menials in most of the fishing stations, always acting under the directions of Japanese masters. Very frequently they are employed as tenders of horses, and in some places as guides for traders and travellers from one station to another.

Not far from Riruran the mouths of two lagoons have to be crossed, the larger of which is called Saruffo-Ko, or "Lake in a grassy plain." Cranes, swans, and ducks are numerous in these lagoons.

The track continues mostly over cliffs and mountains till

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

AN EAGLE-DISPLAYED SABLE.

## CHAPTER XIV.

Along the Lagoons of the North-east Coast—From Shari Mombets to Poronai.

I PROCEEDED north. The Ainu scattered here and there on the coast seemed to be hairier and uglier than any of their inland brethren. Two or three women had already put on their winter fur garments, as the cold weather had begun; and they looked extremely picturesque in them. Most of the huts were uninhabited, and had been abandoned by their owners. The sky was whitish and cold, and here and there along the beach some huge bones of whales had been washed

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6



Ainu men are indolent, save under excite- 147
ment. They will cover a long distance—say forty miles—in one 484
day, bear-hunting, and not suffer from great fatigue, while they will not be able to walk half that distance under less exciting conditions. The average distance which an Ainu can walk in one day on a fairly level track does not exceed twenty-five miles at the rate of two and a half miles an hour. The distance he can run would not go beyond ten English miles, and this is partly from want of training, as he never runs if he can help it. If, however, the walk of twenty-five miles, or the run of ten miles, had to be kept up for several days in succession at the same pace, few Ainu could manage to hold out for more than three days at most; while a walking average of fifteen miles and a running average of six miles each day could be kept up for a week. In walking and running women are as good as men in one day's distances; but, contrary to what they are in manual labour, they lack endurance in locomotion, and break down after the second or third day. Men regard [481] running as unbecoming after childhood. "If we must go quick, why not go on horseback?" says the practical Ainu, who is as perfect a horseman as the Indian.

When riding, he is able to cover a distance of fifty-five miles 492 ●
easily in one day on a good pony, and about seventy miles if [484]
he changes his quadruped four times. Both men and women ride in the same fashion, astride, and nearly always on bare-back, or with simply a bear-skin thrown over the horse. Pack-saddles are only used when carrying wood, fish, sea-weed, or other heavy articles; and though the Japanese of Yezo designate these by the name of *Ainu kurah* (Ainu saddles), they are only in reality rough imitations of their own pack-saddles. Though women do ride on occasions, it is the men 492
who are the true equestrians. From their infancy they spend 857
a great deal of their time on horseback, while women ride only when obliged. Being, therefore, accustomed from their earliest days to ride pretty nearly from morning to night, men can stand many days of hard riding, and are not so easily exhausted as by walking or running. The Ainu are good at horse-racing, as we have seen at the Piratori festival, but 526
foot-racing, even when the distance was short, gave but poor results.

Weights and burdens are carried entirely by women, and 080

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6



even more characteristic than this is when both hands are placed in front, the fingers of the right hand overlapping those of the left. When sitting this is their invariable attitude, but in walking the arms hang by the side, and no swing is given to them to help the motion. In running, the arms are bent, and sometimes the hands are kept half opened about the level of the shoulders.

The Ainu legs, notwithstanding their greater muscular power than that of the arms, are neither stout nor well-developed—but they are wiry. The hips are narrow, and the legs are slightly curved.

The gait is energetic but not fast, each step being flat, with the foot firmly planted on the ground. When in motion the feet are perfectly straight, and move parallel to each other, and at each step the heel and toes touch the ground at the same time—an undeniable proof that the body is well balanced when they walk.

The Ainu walk mostly unshod, and the average length of the step in men is twenty-six inches (from heel of left to tip of right foot), and in women about twenty inches. The average number of steps to the minute is ninety-two in men and ninety-eight in women. Where the Ainu is seen at his best is when he is riding bareback. He sits so firmly that animal and rider seem to be only one body. The knees are slightly bent, and the legs and feet hang so that the toes are a great deal lower than the heels, and are also turned in. No voluntary muscular contraction is affected on the muscles of the legs; for if the knees are bent this is because of the shape of the horse's body, and if the rider "sticks" on his steed it is merely by the counterbalance of the dead weight of his two legs. The body of the rider is quite erect when riding gently, but on increasing speed the body is thrown backwards, the legs remaining in the same position. The single rein is held in the right hand resting on the horse's mane, and the left arm habitually hangs or rests on the rider's leg. When feeding in his hut, the Ainu sits cross-legged, but in places where he can lean against something, or out in the open, he squats, bearing his weight on both feet, but with the legs bent to such an extent that his head is on a level with his knees. Often his arms are rested on the knees themselves, and food is passed

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6



and sentimental, but verily diabolical, consisting mainly of wild howling with an accompaniment of stamping feet and the rattling of sword and knife, and followed by a disgusting expectoration of chewed convolvulus roots, which are said to be powerful in expelling the evil spirit and restoring the sick person to health.

Furthermore, music is invariably used by the Ainu—especially by the women—to facilitate manual labour, as when pounding millet, rowing, pulling canoes on shore, or drawing water from a well, when packing sea-weed, or when preparing salmon for the winter; and also in their games, which I have already described in the chapter on the festival at Piratori.

During the process of pounding millet—which is only practised in the southern part of Yezo—two or three girls stand round a mortar in which the millet has been placed, and each girl, holding with both hands a pestle, beats and sings, one after the other, the words "*Huye, huye,*" as the pestle is let down, increasing in loudness when the grain requires harder pounding, and slowly decreasing in volume towards the end. This pounding begins about sunset, and the place chosen for the operation is generally the small porch of the huts. It has indeed a weird effect to hear these many voices from the distant huts gradually dying away as darkness comes on, till finally only two or three break the stillness of the coming night. Then even those wear away, and everything becomes as silent as the grave.

When riding on horseback, especially if alone, young men are fond of singing, and when going through forests, chopping and collecting firewood, Ainu invariably sing.

I have often heard two or three Ainu, when packing sea-weed within a few yards of one another, each singing to himself, and each so much absorbed in his own composition as not to even hear his neighbours. An Ainu does not and cannot sing unless he feels in the mood for it; but if he sings he is carried away by his own music. Of course this is a good quality in Ainu music, as in all arts where "feeling" is to be appreciated as much as execution. The latter is to be got by constant practice and teaching; but the first has to be born in one.

My readers must forgive me if I am judging Ainu music,

G 492 484 /487 cont./ Just as the Gilyak on trips tries to lighten the work for his dogs during the traveling, so does he always see to it that they have the necessary relaxation and rest at night. If no village can be reached and the night must be spent in the open, he prepares a resting place for his dogs similar to the one for himself. The guide-line, detached from the sled, is tied to a tree trunk, and for each of the dogs a depression is made in the snow at suitable intervals and lined with fir branches. From these traces one can immediately see how many Gilyak sleds have stopped at a campsite and how many dogs were harnessed to each of them.

G 492 191 194 Undoubtedly the present practice of keeping dogs to harness to the sled, which is so deeply entrenched in the life of the Gilyak, is not a relatively new custom, borrowed from one of the other Amur peoples, but, on the contrary, is a custom originally peculiar to them, in contrast to the latter, reaching back into the most distant past. The situation is similar for the other Paleo-Asiatic peoples in contrast to their respective neighboring tribes: all of them, since ancient times, are or were fishermen who used their only domestic animal, the dog, chiefly for locomotion, with there being no proof of the borrowing of this custom from one of the neighboring peoples nor any reason for assuming it probable.

A 492 493 [648] Among the Ainu on Sakhalin the dog in general plays exactly the same role as among the Gilyak; even the construction of the sled, the harnessing of the dogs, and the manner in which they are treated and driven are said to be the same (1). But the Ainu do not

A [113]

1. N. Busse, Ostr. Sakhalin" i Eksped. 1853 i 1854 gg. /Sakhalin Island and the Expedition of 1853 and 1854/, St. Petersburg, 1872, p. 54. As I learned from Rudanofskij's manuscript diary, the above-described use of the poles /Pfiemerstangen/ on especially difficult routes is also quite common among the Ainu on Sakhalin.

G [492] [191] A [191]

use this method of locomotion nearly as often and as extensively as the Gilyak do, the reason for which, as we shall see in the following, lies not only in the less favorable position of their country for journeys and travels by sled, but particularly in the

A 492 493 698 /487 cont./ oppression of Japanese domination weighing down upon them and paralyzing the general life of the people.

It is known from the detailed descriptions by Steller (2) and

K 492 493 [113]

2. Beschr. von dem Lande Kamtschatka /Description of the Country of Kamchatka/, pp. 132 ff, 370 ff.

Krascheninnikof that the Italmen on Kamchatka since time immemorial have used dogs for traveling, for which they selected and trained the largest and strongest of them and built sleds of a peculiar form and construction. Like the Gilyak sleds, the Kamchadal sleds, too, were characterized by their extreme lightness, flexibility, and durability; /488/ but whereas the former are shallow and low, the latter had a relatively high-placed and deep sled-basket, on which the dog-driver usually sat side ways and only at times astride. Later the Russians in Kamchatka adopted this type of sled and have them even today (1). Besides them,

K [171]

K 493 171 NS 493 177 171

1. Several sleds of this type brought from Kamchatka in the previous century have been preserved in the Anthropological-ethnographic Museum of the Academy.

however, they were also, even in Steller's time, and especially for the transportation of heavier loads, using the above-mentioned long and broad-soled dog-sleds or narten (2) such as are also

2. Steller (op. cit., p. 370) calls them "narden."

customary elsewhere in Siberia. They may therefore have already been familiar with them before their arrival in Kamchatka. There is no reason to assume with Matjuschkin (3) that the Russians first

NS 492 114 177 [113]

3. Vrangel', Putesh. po siev. ber. Sibiri i po Ledov. moriu, Part II, p. 110, footnote *.

E /490 cont./
23 Eskimo reached the fullest development of their individuality.
171 The poorer and more difficult their life is in the east and /491/
174 the north of their habitation area, amidst unfavorable natural
E conditions, the more man must share the labor that falls to the
[492] dog as a draft animal. It also sometimes happens that when the use of sleds becomes too difficult or impossible there (1), the dog

1. In Greenland, to be sure, the dog goes as far north as man, but is not used for driving by the Eskimo farther south than Holsteinborg, because the sea is not sufficiently frozen in winter for one to be able to travel over it in sleds (R. Brown, op. cit., p. 463).

is used as a beast of burden, as Klutschak, for instance, found on his trip with Schwatka to King William's Land (2) -- a use which is

2. H. W. Klutschak, Als Eskimo unter den Eskimos /As an Eskimo among the Eskimo/, Vienna, Pest, Leipzig, 1881, p. 23 and the illustrations on pp. 22 and 109.

certainly not in accord with the nature of the animal and does not occur in the Old World either among the Gilyak or, as far as I know, among any other people.

G
Gi
A
● 492
174
171
Gi
199

After this digression, as we again return to the Amur region, the contrast that we find between the two Paleo-Asiatic tribes, the Ainu and Gilyak, and the other peoples of the lower Amur region, all belonging to the Tungusic tribe, with regard to the use of the dog for harnessing should be pointed out first of all; whereas among the former it extends back to the most distant times, belonged to them originally, so to speak, the latter adopted it only in later, relatively recent times, and, to be sure, through the direct or indirect agency of the Gilyak.